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in this Babylonian paradise; and points out the psychology underlying these views and usages. The treatise is a fine counterpart to Wiedemann's treatment in his *The Dead and Their Realm in the Belief of Ancient Egypt*, published as No. 2 of Vol. I of the whole series. No. 3 of Vol. II is contributed by Heinrich Zimmern, who writes on *The Babylonian and Hebrew Genesis*, 1901. The learned Leipzig Assyriologist discusses the account of the creation, paradise, the early patriarchs, and the deluge as recorded in the Old Testament and in the Babylonian inscriptions. Zimmern holds that the Israelites learned of these ancient legends from the Canaanites, who in turn received them from the Babylonians toward the middle of the second millennium B. C., at the time when the famous correspondence known as the Tel el-Amarna letters was written, a collection which, among other interesting material, contained also a tablet with a mythological text, the Adapa legend. This legend corresponds in essential points to the story of paradise as found in the Old Testament. Such texts were usually sent by the Babylonians to Egyptians and Canaanites to facilitate their acquirement of the Babylonian language. The constant perusal of these texts for the purpose of learning the language familiarized these foreigners with their contents and assisted in spreading these mythological accounts among the Canaanites, from whom the early Israelites inherited them, as soon as they had become firmly established in the possession of the promised land.³—W. MUSS-ARNOLT.

Mounds, Monuments, and Inscriptions, by Mark B. Chapman (Nashville, Tenn.: Barbee & Smith, 1901; pp. xii + 264; \$1.25), is a compilation, from various sources, of the material revealed by the discoveries in Bible lands during the past half-century. There is no attempt at chronological order, as seen in the fact that chap. viii discusses the Moabite stone and the Tel el-Amarna tablets, and chap. ix the origin of Egyptian civilization. The author, apparently, has done all his work at second-hand, not being familiar with the original sources of his information. This is evident from the method of treatment, the evident lack of coherence and of accuracy, and the general compilatory character of the book. The series of papers—for such they should be named—may serve the useful purpose of leading readers to pursue the subject in larger and more authoritative works.—*Daniel, Darius the Median, Cyrus the Great*, by Joseph Horner (New York:

³ English translations of some numbers of the "Ancient East" are being published by the London firm of David Nutt, and are sold for 1s. 6d. a piece, cloth bound.

Eaton & Mains, 1901; pp. 142; \$1.20), is "a chronologico-historical study based on the results of recent researches, and from sources Hebrew, Greek, cuneiform, etc." The discussion of Daniel is largely a defense of the traditional view of the authorship, as against Sayce's view set forth in his *Higher Criticism and the Monuments*. The character of Cyrus is mainly that presented by the inscriptions. But the copying of the translation of others should be exact (*cf.* pp. 49, 50). The longest chapter in the book is devoted to "The Identification of Darius the Median." This astounding statement concludes a marvelous discussion (p. 107): "With these facts, coincidences, and suggestions before us, and duly weighed, it is hoped that it is not hazarding too much to submit that there is sufficient justification for accepting as true the statement that Darius the Median, the son of Ahasuerus (Cyaxares I.) in Daniel, Ahasuerus (Cyaxares II.) of Ezra 4:6, Cyaxares II. of Xenophon, and Gobryas (Ugbaru) governor of Kurdistan and Babylon of the cuneiform inscriptions, are but different names for one and the same person, and that enough at least is established to warrant the belief that Daniel wrote with absolute accuracy and in perfect accord with the monuments." The switch that side-tracked the author is found in Ezra 4 (not 5 as on p. 87): 6 ff. It is not "certain that the Ahasuerus and the Artaxerxes named are placed by Ezra, and in this order, between the reigns of Cyrus and Darius." Rather, the correct view of the literary structure of the fourth chapter of Ezra would tell us that it is *certain* that these two kings *followed* Darius Hystaspes. This error is fatal to much of the argument of the author on this theme, and shakes the confidence of the reader in the general conclusions of the volume.—*The Šamaš Religious Texts*, by Clifton Daggett Gray (Chicago: University of Chicago Press; pp. 26; 20 plates; \$1 net), is a doctor's dissertation, which has already appeared in the *American Journal of Semitic Languages and Literatures* for July, 1901; it is here neatly dressed in its own cover with *Vita* and all complete—a creditable and valuable document.—*Die Motive des Glaubens an die Gebetserhörung im Alten Testament*, von Privatdozent Lic. Justus Köberle (Leipzig: Deichert, 1901; M. 1), is a *Festschrift* of thirty pages. It collects within this space the wealth of material in the Old Testament, touching national and individual prayers. And, better than this, the author attempts to find in each instance the grounds on which the suppliant expects an answer to his prayer. For example, Hosea bases it on repentance; Isaiah, on faithful allegiance to Yahweh; Jeremiah, on his divine call and his moral fidelity. This is a

valuable treatise, and will be productive of greater good if it were liberally expanded.—IRA M. PRICE.

Études bibliques. Par Alfred Loisy. (Paris: Picard, 1901; pp. 161.) —*Biblical Lectures.* By Francis E. Gigot. (Baltimore: Murphy, 1901; pp. 385; \$1.25, *net.*) These two volumes have a common subject, and present a general similarity in its treatment. Both are collections of essays by Catholic scholars, on biblical topics, with apologetic purpose, and both are unmistakably under the influence of the critical and scientific spirit of the age. The present consideration at the Vatican, under the supervision of the pope, by what we should in the United States call a committee, of the question, How far may Catholics go in applying scientific methods to the study of the Bible? is happily illustrated by these books. This problem is clearly a live one for the Catholic church. M. Loisy has brought together six essays originally published in journals almost unknown in America. These essays, expository and critical in method, are on "Biblical Criticism," "The History of the Dogma of Inspiration" (a review of Dausch's *Schriftinspiration*), "The Biblical Question and the Inspiration of the Scriptures," "The First Twelve Chapters of Genesis" (a review of Ryle's *Early Narratives of Genesis*), "Catholic Opinions on the Origin of the Pentateuch" (a review of papers by von Hügel, Lagrange, Mechineau, and Lucas), and "The Gospel according to John." Written in that engaging style which one recognizes as almost innate in the French, these essays set forth the thesis that, so far as the church is concerned, neither the criticism nor the exegesis of the Bible is constrained to any particular conclusion by the deliverances of popes or councils. While the author seems to admit a distinction between the theological and the literary and historical content of Scripture, the trend is to accept unqualifiedly the conclusions of impartial criticism, and to ignore as much as possible such theological dogmas as seem to oppose those conclusions. Professor Gigot's essays, dealing with such topics as "The Bible as Literature," "Its Historical Aspect," "Its Dogmatic Teaching," "Religious Worship and Theocracy in the Bible," etc., are confessedly more popular than those by M. Loisy. They are also more distinctly devotional and theologically more Catholic. They bear the *imprimatur* of Cardinal Gibbons, and so are in a manner expository of American Catholic opinion concerning Scripture; are interesting for this reason. They take note of recent discoveries in Bible lands, but rather after the fashion of Professor Sayce than of Professor Driver. Of this we can